THE

"HINDU MESSAGE"

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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The Hindu Message stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision Of India.

KAVERI—IX.

By K. S. Ramaswami Sastri, B.A., B.L.

Sri Krishna taught thy purifying might
To Pandavas and His sweet dower of grace
Assured to them who daily see thy face
And get thy touch of blessing day and night,
By Brahma's great command on human sight
You gracious shone—so say our holy lays—
To save and bless the sinful human race
As flowing water and as woman bright.
Kavera's child, why by Agastya's side
Did *stay* to show us woman's saintliness
And *flowed* as water singing God's sweet name!
I see in fancy thee as Ocean's bride
With all the gods who came to see and bless
The bridal and thy heavenly grace proclaim.

The Hindu Message

THURSDAY EVENING 26 SEPT., 1918.

Our Further War Contribution.

The Indian representatives at the Imperial Legislative Council have, with practical unanimity, assented to Sir William Meyer's proposal that India should "take a larger share than she does at present in respect of the cost of the military forces raised or to be raised in this country." The further liabilities involved by the various measures contemplated or adopted by the Government and which were lucidly explained by Sir William Meyer are expected to work up to a cost which can only be met by increased taxation. The estimates framed on the financial proposals made by the Government in order to enable India to make the additional payment now necessary are, we are told, such as to "work up roughly to a grand total of 45 millions." There is to be no fresh contribution in the form of a lump sum of several millions. The additional taxation is "not to press unduly on the poor,"—though we are not told exactly who are "the poor," *i.e.*, what is the standard by which the poor in India are to be discriminated from those who are not poor. The additional taxation is also to be levied chiefly from those who make excess profits during the war. Moreover, the burden will be automatically regulated by the length of the war, though Sir William Meyer admitted that "in all human probability the war will last for a long time yet." If the war is prolonged, the payments from India will continue and the total amount of them will be larger than can at present be contemplated or calculated.

Sir William Meyer explained the measures to be adopted by Government to which we have referred to, which involve the additional cost to be provided for by increased taxation. From the first of April last, India is to pay the cost of 200,000 men in the army. Instead of bearing the normal cost of 160,000 men, India will bear the cost of 360,000 men in the army. From the first of April 1919, the cost of another 100,000 men will also be borne by India, and this is due to the "additional recruitment now going on and the consequent growth in the strength of the army." The recent proposals for adding to the emoluments of the Indian troops will apply both to the present Indian troops and to the additional forces above mentioned, and the increased cost in regard to both will be met from Indian revenues. Next, India is to be called on to bear the extraordinary pension charges on account of Indian troops and followers and British officers of the Indian army, and the "service share" of pension charges relating to British troops "including both those who belonged to the Indian establishment at the outbreak of the war and those who have at some previous time served in India." India is also to take over 3 millions sterling on account of the expenditure on account of temporary accommodation for the additional Indian troops which we are now raising and the cost of the European section of the Indian Defence Force amounting to £200,000 a year.

We began by saying that Indian representatives—or rather the non-

official members—of the Imperial Legislature have, with practical unanimity, assented to these proposals and the increased cost involved, as calculated by Sir William Meyer. The discussion which arose on Sir William Meyer's resolution was somewhat curious. We can quite understand the attitude of those who opposed the grant of 45 millions on the ground of the poverty of India and of those who said that, as a question of principle, India must continue to bear her share of the burdens of the Empire as long as the war lasts. But we do not see the necessity or significance of the qualification contained in the Hon'ble Mr. Sastri's amendment. It was the Finance Member who made the proposal on behalf of the Government, and when he indicated certain "conditions and safeguards" under which the contribution was to be made, he must have done it with the approval of the Government. We therefore, fail to see the wisdom, propriety or the necessity of the addition to the resolution proposed by the representative of Madras. If Sir William Meyer promptly agreed to the addition proposed, it was evidently to disarm opposition. If the Hon'ble Mr. Sastri, too, had the same end in view, of course we appreciate it and it stands to his credit and shows his prescience. For, several who spoke subsequently spoke in approval of it, and so it seems to have had the effect of removing some men's scruples and objections to the Financial Minister's resolution as it stood. At the same time we fail to see how the country has gained by it. For, we are not at all convinced of its necessity, and matters would remain the same whether the proposed clause was added or not. If there was any likelihood of Sir William Meyer or his successor forgetting or ignoring the "conditions and safeguards" pointed out or exceeding the sum proposed as India's contribution by any substantial amount without the Council's assent, we can understand why the clause should be added. The Hon'ble Mr. Hogg who spoke later was perfectly right when he pointed out that the resolution itself was sufficiently elastic and that this addition made to it by the Hon'ble Mr. Sastri would "cause misinterpretation."

Pandit Malaviya moved that this new contribution should be met from the contribution of one hundred millions already promised to England last year. But the Government's proposition was that additional help should be given and that it is justified by the prolongation of the war.

We are not sorry that the non-official members passed the resolution by a substantial majority. The refusal to pass it would mean that the people of India were unwilling to take their fair share of the burdens of Empire at a time of necessity and peril. The Hon'ble Mr. K. V. Rangaswami Aiyangar rightly pointed out that "while this gift will be nothing to Great Britain, it is a great thing for India," and that "we should not ignore the low recouping power of India, overtaxed, backward, and without fiscal rights." But we must look to the character of the present fateful moment in our history. India cannot refuse to share in the burdens of the Empire, when called upon to do so by the Government, at a momentous epoch in its life and history. Though our rulers have not treated us properly hitherto, we hope for better

times in the future. Sir George Lowndes said,—"I want to see India as a great daughter of the Empire." Hitherto India has been regarded as the cooly or slave nation who, in the language of the late eminent statesman, Lord Salisbury, "must be bled" for the benefit of those who administered or exploited it. It is this indisputable and avowed fact that has soured, if it has not yet estranged, the heart of India. But times are changed, and the sentiment of Sir George Lowndes above quoted is one of the many signs of the change that is coming over the spirit of our rulers. Sir George also expressed the sentiment that "the life of the Empire was the life of India." We would fain hope that India would share in the future not only in the burdens of Empire, but also in its prosperity and its freedom,...that "the low recouping power of India, overtaxed, backward, and without fiscal rights" (to use the well-chosen words of the Hon'ble K. V. Rangaswami Aiyangar) would be early made to disappear in consequence of a rapid change in our rulers' method of dealing not only with our fiscal rights, but also with our rights as citizens of the Empire. The Hon'ble Mr. Zulfiquar Khan rightly said :—"He believed the resolution had put the Indians in a proud position. It gave them the opportunity to fulfil the obligations of citizens." But our rulers should remember that citizenship has its *rights* as well as its obligations. It is only within recent times that there has been a tendency and inclination among our rulers to recognise that the Indian people have their rights of citizenship within the Empire. The Hon'ble Babu Surendra Nath Bannerjee said :—"They were in sight of the promised land," and he "appealed to his friends not to blast all prospect of attaining it." We consider this the right view of the situation. The great Indian patriot who has laboured unrestingly for half a century to raise the level of his countrymen in their own estimate of their capabilities and destinies in the future gives us the assurance that "they were in sight of the promised land"...that state of hope and happiness for India as a self-respecting and self-governing nation whose coming on is being watched with eager anticipations on all sides. We accept his assurance, and everywhere his coutrymen will be inclined to feel that he and those who acted with him in this matter of making a further war-contribution took the right view of the situation.

The Hon'ble Mr. V. J. Patel's Bill.

A New Peril to Hindu Society.

V. Miscellaneous.

We shall deal here with a few miscellaneous aspects of the vital questions connected with the new legislative measure. The Bill that came up in a frankly hideous form as Mr. Basu's Bill and in an insidiously attractive form as Mr. V. S. S. Sastri's Bill has now thrown off all disguises and appears in its true form as a direct and determined blow at the institution of caste. Thus the Bill is being brought up again and again by Hindu dissidents in new forms because they know that legislative sanction is a more powerful weapon than mere stump oratory at annual oratorical shows.

In fact it is the lawyer's love of

symmetry and his worship of the shibboleth that civilised society moves from status to contract that are responsible for these ill-advised measures. He looks always to the surface of things and he never looks below or above to ascertain what are the basic racial energies and what are star-like racial ideals shining in the firmament of religion. But after all legislative symmetry which will lead to the approximation of our society to the societies of the West is not the *summum bonum* of life. Nor is it true that the entire substitution of contract for status in every aspect of social life is the only test of civilisation and refinement.

Another pet word that is dragged into these discussions with a flourish of trumpets and a triumphant waving of the sword of argument is *progress*. Some modern educated men say that the true test of greatness is for each generation to go beyond each preceding generation and that otherwise the community must be regarded as a stationary or a declining community. We need not go here into the consideration of the question whether the true ideal is the attainment of spiritual perfection through God-love and God-realisation or a state of endless social and political development which is often only another name for self-organisation for the exploitation of weaker communities. Has there been any real progress in respect of ethical and spiritual qualities as opposed to merely economic and material prosperity? Mr. J. M. Kennedy says well: "But even those among us who do not profess to be very ardent students of the classics will be first to admit that we have not developed in a cultural or philosophical sense beyond where the ancient Greeks left off; we have, it is true, made great strides in purely material things, but in spiritual affairs we are little wiser than Plato, Herakleitus or Pythagoras." It is not necessary for the purpose of demonstrating to an admiring world our fancied and proclaimed superiority to our ancestors to overturn even their methods and ideals of spiritual realisation and the vital social and racial ideals. Indeed, if this were the proper attitude, all the scriptures of the world must be thrown overboard. For the very idea of scripture involves the idea of a revelation of perfection for the sake of attainment of perfection by each individual and each generation as he or it comes in the bright panoramic procession of time. Further, progress cannot be flaunted before our eyes so as to destroy our vital racial ideals and realisations. Lord Beaconsfield has said well: "The words, Progress and Reaction, are but words to mystify the millions. They are phrases, not facts. All is race."

There are again other minds steeped in modernity who say that the Bill is desirable as a small measure in the direction of giving individual liberty. There is a good deal of noisy misconception in regard to the ideal of individual liberty. In fact the trend of modern legislation is to protect society against fatal excesses of freedom of contract and freedom of individual action. Life is very often a choice between two forms of limitation of freedom of action and not a choice between perfect freedom of action and imperfect freedom of action. In fact the very existence of a society means a thousand limitations on man's freedom of individual liberty. As a matter of fact our social ideals give us

a wide range of freedom of individual action while ensuring the maintenance of our social ideals upon the existence of which our spiritual attainment and the fulfilment of our obligations to the past and the future generation depends in a measure which we with our limited vision obscured by self-love and self-enjoyment are unable to realise. The true Indian ideal in this matter is thus well set forth by Mr. Havell: "It is true that Indo-Aryan liberty was not of the crude Western type represented by the formula 'Libertie, Egalitie, Fraternitie.' It was liberty for every man, whether king or peasant, to follow his own Dharma,—the Dharma being that which long tradition and the wisest of Aryan lawgivers, who knew Indian history and the Indian people, had taught every man within the Aryan pale to regard as his duty to God, to State, his household, and himself."

An equally attractive fallacy is based on the theory of choice—as if there is a peculiar virtue or sanctity in the choice of wives alone while the other holy and sweet relationships of life and domestic graces and sanctities are God's gifts to us and lie beyond the region of choice. We are unable to choose our parents and our children and our fortunes and our lives. The fallacy consists in a confusion of thought as between passion and love. Passion is a short madness induced by the intoxicating draughts of the wine of physical beauty and especially of youthful bloom in this world

> " Where Beauty cannot keep her lustrous eyes
> Nor new Love pine at them beyond tomorrow."

But Love is the gentle steady flame of affection kindled by the angel-hands of goodness and guarded by dispassion from the violent gusts of passion and desire. Passion and Love have nothing to do with each other. The one comes into our hearts by the backdoor of desire; and the other by the main front door of duty. In India the boy and the girl have their minds steeped in an atmosphere of duty and dispassion, and hence on the bridal day the house of the heart is ready for the coming in of love. The woman becomes the mistress of the house and the heart of the lord of her soul by finding joy in the servitudes of affection. In the *Lakshmi Sahasranama* Lakshmi is well called वशीकृतजगत्पतिः and विष्णुप्रथमकिंकरी The moral of all this is plain even to a casual observer. The advance of dispassion is the best guarantee of the perfection of love. Dispassion is the enemy of passion and not of love.

Such are some of the attractive but fatal fallacies with which the enemies of our social system surround and obscure the clear straight path of our duty. The Hon'ble Mr. Patel says that if his Bill does not become law and if a man marries outside his caste, his children may be declared by law to be illegitimate. But such a violator of our social laws and usages will take care to follow the provisions of Act III of 1872 if he is wise and is not an obstinate man. Suppose a man is honestly of opinion that the proper matrimonial ideal is living with a woman regarding her as his wife in the eye of God and not going through any form of marriage with her and suppose he carries out his determination. I suppose Mr. Patel will have us fall at his feet and make a breach in the solid wall of law and allow him and his children to honour us by coming into the citadel of our social life.

Further, Mr. Patel will have to busy himself with settling the name and the status of the new communities which will be brought into existence by the odd, new, topsy-turvy social mixtures proposed by him. No doubt he yearns for what be expects will be Hindu homogeneity but none of us will live long enough to see that, whether it is desirable and proper or not. He will only leave new elements of heterogeneity and increase the number of perplexing social problems.

His legislative measure may further have undesirable effects quite unanticipated by him. Many persons would go in for post-puberty marriages and love-marriages under the ægis of the new legislative measure. Some parents, afraid that their children might marry into other castes after attaining years of discretion, might get them married when they are children, and thus one element of *shastraic* reform in the matter of raising the marriageble age of boys and girls will receive a tremendous set-back. This again may bring about other undesirable consequences, because in such cases there might be a tendency to seek supplemental wives or supplemental companions of the other sex, and the soldiers fighting the campaign for social purity will suddenly find themselves overborne by the seemingly friendly forces of the new legislative measure.

Let us never forget that we have a lofty conception of marital choice, marital duty, and marital felicity and that we should never prove disloyal to those marital ideals which have been revealed to us by God and shown to us in the incarnation of Rama and Sita. Woman is the preserver of the racial type and is the guardian of the emotional and spiritual elements in man. Hence whatever might be our laxity in other respects we cannot allow any laxity in the matter of our system of marriage. Our marriage is not for *kama* alone but for *Dharma*, *Artha*, and *Kama* and eventually for *Moksha* through the proper performance of our *dharmas* and the acquisition of *shanthi* (peace and dispassion.) A beautiful passage in the Srimad Bhagavata brings this truth home to us when it says :—

यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः ।
वयं जयेम हेलाभिर्दस्यून्दुर्गपतिर्यथा ।
न वयं प्रभवस्तां त्वामनुकर्तुं गृहेश्वरि ।
अप्यायुषा वा कार्त्स्न्येन ये चान्ये गुणगृध्नवः ॥

Mr. Patel's attempt to bring about certain present dislocation and disharmony for the sake of a future doubtful and undesirable unity is thus an outrage upon our civilisation. The system of social habit enforced by heredity is the only preserver of our culture, our character, and our civilisation. The present legislative measure will de-Hinduise the Hindu in an inexplicably short time and with the certainty of a social devastation. The tropical regions of India will never be wanting in populations but the population that will be called into being by the magic wand of the Hon'ble Mr. Patel will not be a Hindu race. The ideas and ideals of dead civilisations may be recalled but a type once destroyed is destroyed for ever.

The Hon'ble Mr. Patel's Bill is thus a serious menace and a grave peril to the Hindu religious and social order and must be rejected. His view that the present prohibition of inter-caste marriage retards the progress of the community is false and erroneous. What is his concep-

tion of progress? If he thinks that the attainment of Western ideal and system of marriage is progress he is welcome to think so. Our society has always been progressive and has been progressive in the right way through its social and religious ideals and institutions, and we cannot at the bidding of every erratic legislator throw off our loyal allegiance to our immemorial and God-given social and spiritual ideals.

Notes and Comments.

The Prime Minister—Mr. Lloyd-George—spoke of himself as follows recently in a speech at Edinburgh: —"No mere intrigue or cabal would place at the head, in the chief direction, and maintain in the chief direction for eighteen months of the great Empire in the world, and the greatest days of its history, an ordinary man of the people, without rank or social influence or special advantage, and with no party organisation behind him......And as long as I continue to do my best I feel I shall have behind me men of all parties and creeds, who place the honour of their native land and the freedom of mankind above the triumph of any faction." Here we have the motive power behind the declaration of the 20th August 1917 which has given us the assurance of the goal of responsible government. Here at last we have a man who avows that the principles which guides his career are the honour of his native land and the freedom of mankind. To us it seems that these are not two different principles, but identical. Nothing can promote the honour of England better than to promote the cause of freedom in India. Indian public men need have no "fear" of losing their cause so long as they work for the gaining of freedom and honour for the Holy Land. The faction which supports the cause of the bureaucracy is bound to fail in the end. The freedom of India is higher than the triumph of any organisation of faction, and the cause of freedom is always in higher hands than we can know or dream of.

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In this connection, we cannot but be reminded of the fact that Dharma is the only cause for which India has stood for ages, and Dharma is the means to the purity of mind which leads to freedom,—to the "*Chitta-suddhi*" of which we hear so much from the Vedantin. Sri Krishna defines purity of mind to consist in the giving up of *ahankara* (egoity) and *phalabhisandhi* (love of result.) The feeling of vain-glory or egoity has a material origin, and does not belong to the real self of man; and the fruition of endeavour lies with Isvara, for he alone controls the material universe and can dispense its gains and joys. Man, in his insane vanity, imagines that he has gained the empire of matter, simply because he has been able to utilise steam, electricity, and other natural forces in his service to a large extent in modern times. But his success in the practical discovery and utilisation of these forces and phenomena of nature has resulted only in doing him a disservice. If, instead of controlling, or attempting to control, natural phenomena or forces, he had attempted to control the passions and desires which agitate his mind, then man would be much happier to-day in the West (and elsewhere) than he is. An Upanishadic text says:—"Enjoy life by resignation." The life of Dharma—of activity regulated by the injunctions of the sages—is alone calculated to free the mind from the insane desires and ambitions which have led man in the West to dangle his "mailed fist" before God and man and to plunge the world in an ocean of blood—of red ruin and the breaking up of laws. It is the observance of Dharma alone which can regulate human passion and prepare man for the life of renunciation which leads to the enjoyment of the beatitude which the soul of man can experience even here when it is realised in all its beauty, truth and freedom.

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* *

All life seeks freedom,—and that is our daily experience. Animals kept in confinement, the seed put into the ground, men

confined in prisons,—all seek freedom and the joy which freedom brings. Freedom here is the foretaste of the freedom which is beyond all the life of the world of matter. It is also a proof of the reality of the freedom of the spirit. Hence it is natural that India seeks freedom and the joys of freedom which all other free communities enjoy within the Empire. Freedom and the honour of our land go together, as the great British minister of to-day has declared. But all Indians must place them above "the triumph of faction," if they desire to win it.

* * *

The "Moderate" faction has till recently always, like all other Congressmen, been demanding fiscal autonomy for India. Will they get fiscal autonomy so long as bureaucratic rule and preponderance prevails? Is there any chance of India's industrial revival without having a protective tariff? And how can we have a protective tariff without having fiscal autonomy? A country like India with a continent for its home market is sure to make a gigantic industrial advance and stride, if only she can settle her own tariff according to her needs. Even a moderate tariff will enable her to engage in production on the large scale, and capital will not be wanting. For, when we regain our national honour and self-respect among the free communities of the Empire, we can give free scope to our dormant power of Co-operation, and we can also borrow capital from abroad. We can also freely avail ourselves of the powers which self-government, when gained, will give us to introduce special and convenient railway rates, build canals, improve or construct harbours, confer bounties, and improve communication in all possible or desirable ways in order to promote our industrial prosperity. Will the "Moderate" faction ever secure these advantages for India by pursuing its policy of accepting the meagre dole, now offered, of self-government in a few departments of government? Government—National Government—is an organism, and no organism can gather strength or even vitality if its parts are kept separate and incapable of co-ordinating their activities under a supreme directing power with soul-force in it. So long as India's industrial concerns are guided by considerations which have nothing to do with her own natural growth as an industrial unit, she cannot have the economic prosperity which is essential to the existence and vigour of a self-governing community.

* * *

Why "Tea Clubs" should be started everywhere and why the patronage of a High Court Judge is needed for this purpose surpasses our comprehension? If people want to drink tea, they can get it at any hotel, if not at home. Perhaps the learned Judge is anxious that people should enjoy the drinking of it more and also should drink it in larger quantities, than they would if they drank it by themselves. If so, we doubt the propriety of the special effort he is making. India has got on wonderfully well without drinking tea. Perhaps there is no harm in drinking mild tea or even coffee. But the tendency, when once the habit has been contracted, is to make strong tea or coffee, and men are known to do themselves much harm thereby. We have read somewhere that systematic indulgence in fairly strong tea or coffee brings on the increase of uric acid in the body, and ends in producing diabetes. Even apart from this, we do not see why the habit of drinking tea should be artificially stimulated by the formation of clubs, and especially under the exalted auspices of a High Court Judge.

* * *

In the same meeting and under the same high auspices, it was resolved to organise ladies' associations and Co-operative Societies "to alleviate the miserable condition of the poor and helpless." What India wants in order to alleviate the misery of the poor and helpless is more work and wages. The starting of ladies' associations of the type now existing in Madras and elsewhere can never remove or lessen the misery of the poor and the helpless. Even the Co-operative Societies started under the benevolent auspices of the Government have not resulted in any perceptible increase of the opportunities for additional

employment available to the poor. In Southern India, in particular, we have very few adventurous men who will break new ground as captains of industry even on a small scale. Much good may be done to the public, and much work can be found for the poor, by starting dairy farms. If distinguished and high-placed Indian officials will help to start Co-operate dairy farms and agricultural Co-operative unions, they can certainly become true benefactors of the people. Let us hope that the Co-operative societies to be started under the high auspices we have above mentioned will have an economic purpose and value of the kind we have in view, and will not simply end in drinking tea or taking light refreshments which are so much in fashion and so highly thought of among the rich fashionable, philanthropic and patriotic men and leaders in our Presidency.

Olla Podrida.

The Bolsheviks of Russia have once again covered themselves with glory by murdering—or should we say, decreeing the death of—the Czarina and her four daughters. They have taken pity on the Czar's loneliness and hence sent the Empress and the children also to him. What considerateness and compassion !!!

* * *

What brutes men become when their hearts are undeveloped while their minds alone are developed !!! They juggle with words and become past masters in the art of self-deception. If they exploit weaker races they do so in the interests of civilisation and out of a gracious desire to bear their burden. If they trample on human liberties they say that they are simply guarding the rights of the supermen. If they lie, they call it diplomacy. If they force unnecessary and even health-shattering luxuries on simple communities they do so in the interests of production and distribution. There is also the fetish of the flag, as if flags have value apart from the goodness of the heart of the persons holding the flags. Trade follows the flags, and the civiliser follows the trade. If one man kills another he is called a murderer. If races and nations hurl battalions on one another and kill on a large scale, they become heroes and history and poesy blazon forth their words and deeds. Words, words, words !!!

* * *

Just now the festivities of durbars and entertainments to the new title-holders of the year are over and we can breathe once again.

* * *

What is the true inwardness of the seeming difference of view between Mrs. Besant and Dr. Subramania Iyer about the Reform proposals? Will somebody explain this ?

* * *

Have you noticed a peculiar feature about Madras Journalism ? A few years ago there were many fortnightly and monthly publications but somehow they had a fitful existence and disappeared. As a matter of fact there are no journals devoted to the culture of some of the higher aspects of life. The fine arts, the sciences both theoretical and applied, philosophy and religion, etc. etc. etc. are hardly represented at all. History and scholarship are praised everywhere and practised nowhere. But perhaps I am wrong. The only real progress in the world is the increase in the number of daily papers exclusively devoted to political discussions. A makes astounding assertions in to-day's paper and B promptly makes astounding counter-assertions to-morrow. Leaders slash leaders and we witness the bull-fight and go home perfectly satisfied with our journals and journalists.

SCRUTATOR.

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The Bhagavad Gita.

With an English Exposition
By K. S. RAMASWAMI SASTRI, B.A., B.L.
(The substance of the lectures now being delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA II.

न चैतद्विद्मः कतरन्नो गरीयो
यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामः
तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

Nor do we know which is the better for us—that we conquer them or that they conquer us. The sons of Dhritarashtra, after killing whom we cannot care to live, are arrayed against us in mortal battle.

NOTES :-

1. Some take the first line of the verse as asking, who is the stronger among us—they or we? अव्यवस्था हि दृश्येत युद्धे जयपराजयौ says the Ramayana. Others take it as asking which is better—mendicancy where there is no taking of life or war which is our duty? Arjuna however seems to be revolving in his mind the relative value of victory and defeat. He thinks that by victory he will gain Artha and Kama and lose Dharma and Moksha besides losing his kith and kin—a circumstance which will poison his enjoyment of Artha and Kama.

2. It is hence,—so thinks Arjuna—better far to retire from war and beg his food than to fight the battle and reap such disastrous consequences. Perhaps he had in mind the truth contained in the verse:

अकृत्वा परसंतापं अमत्वा खलमन्दिरम् ।
अक्लेशयित्वा चात्मानं यदल्पमपि तद्बहु ॥

कार्पण्यदोषोपहतस्वभावः
पृच्छामि त्वां धर्मसंमूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे
शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥ ७ ॥

My natural tendency is clouded by faintness of heart and weakness of will; and my mind is confused as to my duty. I ask thee for light. Tell me decisively which is the auspicious path. I am thy disciple, to me, who have thrown myself at thy feet seeking grace, reveal the truth and command me as to what I shall do.

NOTES :

1. Madhusoodana Sarasvati points out Lord Arjuna has shown himself as one who had acquired *sama*, *dama* etc.—the fourfold pre-requisite for spiritual illumination called साधनचतुष्टय.

He says:

'न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे'... इति नित्यानित्यवस्तुविवेको दर्शितः, 'न काङ्क्षे विजयं कृष्ण' इति अत्र ऐहिकफलविरागः, 'अपि त्रैलोक्यराज्यस्य हेतोः' इत्यत्र पारलौकिकफलविरागः, 'नरके नियतं वासः' इत्यत्र स्थूलदेहातिरिक्त आत्मा, 'किं नो राज्येन' इति व्याख्यातवर्त्मना शमः, 'किं भोगैः' इति दमः, 'यद्यप्येते न पश्यन्ति' इत्यत्र निर्लोभता, 'तन्मे क्षेमतरं भवेत्' इति अत्र तितिक्षा, इति प्रथमाध्यायस्यार्थः ससन्याससाधनसूचनम् । अस्मिंस्त्वध्याये 'श्रेयो भोक्तुं भैक्षमपि' इत्यत्र भिक्षाचार्योपलक्षितः सन्यासः प्रतिपादितः । गुरूपसदनमिदानीं प्रतिपाद्यते, समधिगतसंसारदोषस्य अतितरां निर्विण्णस्य विधिवद्गुरूपसन्नस्यैव विद्याग्रहणेऽधिकारात् ।

2. I have already shown how *sreyas* means the auspicous path leading to God-love and God-realisation, the only medicine for all the ills of life.

3. कृपण. This word is used to describe a miser, a man in mental distress, a slave. The word is used by Arjuna to show how he is doting over the fleeting treasure of family affections, how his mind is tossed on the seas of irresolution by the storms of doubt, and how he is a slave to the ties of blood. We should remember also that in the Upanishads a कृपण is defined as one who dies without having attained God-realisation.

'यो वा एतदक्षरं गार्ग्यविदित्वास्मल्लोकात्प्रैति स कृपणः'

says Scripture. It is this that has obscured Arjuna's vision (स्वभाव). If that is removed his true nature will shine forth.

4. शिष्यः—True knowledge will come only to a humble disciple and from a true Guru. See Gita IV, 34.

5. प्रपन्न—The nature of Prapatti or शरणागतिः is thus stated.

आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वर्जनम् ।
रक्षिष्यतीति विश्वासः गोप्तृत्ववरणं तथा ॥
आत्मनिक्षेपकार्पण्ये षडङ्गा शरणागतिः ।

न हि प्रपश्यामि ममापनुद्या-
यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं
राज्यं सुराणामपि चाधिपत्यम् ॥८॥

Verily I do not see what will remove this anguish that withers up my senses, even if I should attain unchallenged sovereignty on earth or even the rulership over Gods.

NOTES:

1. What is the good of blessings here or in heaven to him whose soul is ill at ease? What profiteth it a man if he wins the whole world and loses his soul?—Such is Arjuna's anguished feeling. Even the joys of heaven end after a time.

'तद्यथेह कर्मचितो लोकः क्षीयत एवमेवामुत्र पुण्यचितो लोकः क्षीयते' says Scripture.

2. He prays therefore to be led across the Slough of despond to the City beautiful.

'सोऽहं भगवः शोचामि तं मा भगवान् शोकस्य पारं तारयतु'—says Scripture.

3. This verse is his answer to the Lord's words.

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ।

एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

Having thus advised Hrishikesa, Gudakesa, the conqueror of his foes, said to Govinda "I shall not fight," and then became silent.

NOTES:

1. But it was a silence that awaited illumination and prayed for it, as he did not go away from the field of battle.

2. Thus in this धर्मसंकट he turns for help to his guru, the guru of all gurus, the Adi Guru, Sri Narayana himself. The disciple must preserve his individuality and at the same time humbly ask for illumination, using his individuality to present all his difficulties to the teacher and get them solved. This was Arjuna's method.

(*To be continued.*)

Dharma—XIII.

The Passage we gave last time from the famous "Sloka Vartika" of the vigourous "Bhatta Kumarila" means that a *Buddhi* or knowledge of a certain thing is valid on account of its ability to give a *bodha*; and this knowledge can be contradicted by another knowledge which is opposed to to the former or by our knowing the faults in the source of the original knowledge. Here "अर्थान्यथात्व" or "knowledge contrary to what is already known" can arise in two ways:—*viz.* (1) The first knowledge, for instance, "that what we see in front of us is silver" can be falsified because we learn afterwards that it is not silver but something else. And this "something else" need not necessarily be the real "mother-of-pearl" It is sufficient if another knowledge which is another "भ्रान्तिज्ञान" of some other shining substance takes the place of the former. (2) Secondly it can also be falsified by the real knowledge that we see not the unreal silver but the real "mother-of-pearl". This is what is meant by "अर्थान्यथात्व." The other instrument which invalidates a *Pramana* is "हेतूत्थदोषज्ञान" which means "the knowledge that there are faults in the "हेतुः" or "instruments of knowledge" *viz.*, the diseased condition of the senses etc. Now we see that almost all the objections of the Buddhists have been cleared. We shall now turn our attention to the vital principle on which rests their theory that *Apramanya* is *Avastu*. Say the Buddhists

"नन्ववस्तु नाम स्वतःप्रामाण्यं; अप्रामाण्यं तु कथं परतः, तस्यावस्तुत्वेन दोषैरजन्यत्वात्"

The passage means:—We are prepared to admit for the sake of argument that *Pramanya* or *Validity* is of itself at the outset, but what has that to do with *Apramanya* or *invalidity* being declared स्वतः: For we have already shown that *Apramanya* being "not cognizable" it cannot be said to arise out of faults in the source". This is met by Bhatta thus:—

"अप्रामाण्यं त्रिधा भिन्नं मिथ्यात्वाज्ञानसंशयैः ।
वस्तुत्वाद्विविधस्यात्र संभवो दुष्टकारणात् ॥"

which means:—There are three kinds of *Apramanya* (1) "मिथ्यात्व" (2) "अज्ञान" and (3) "संशयः". Of these the first and the

third or "मिथ्यात्व" and "संशय do legitimately arise out of faults etc. for they are as much of knowledge as any other thing; what is मिथ्यात्व? It is विपर्यय "contradiction" of the original knowledge and contradiction can be produced only by an equally powerful knowledge. Similarly संशय is "doubt" of the original ज्ञान and that also is a peculiar operation of the mind. Hence both "*mithyatva*" or "contradiction" and "*Samsaya*" or doubt can rightly be claimed to arise from a knowledge which has the ability to over-ride the previous knowledge. Hence since they are cognizable, being *knowledges*, they are not अवस्तु but real वस्तु. They can therefore be legitimately maintained as arising out of faults or *Dosha*. This is explained by वस्तुत्वात् द्विविधस्यात्र संभवो दुष्टकारणात् of the *Bhatta Vartika*. The second "अज्ञानम्" is really "अवस्तु" because it does not arise out of any knowledge for it is "ज्ञानाभाव" "*knowledge which is zero*" And this we do not hold as arising out of faults in the source because no instrument of knowledge can produce it as it is mere *blank* or *nothingness*. It is only when any instrument of knowledge begins to operate that we cognize the existence of something and this we call knowledge. When we have no instrument of knowledge it is neither fault nor merit if we have *Agnana* or *Zero* of a certain thing. Hence triumphantly conclude the *mimamsaka* thus:—The Validity of every *Pramana* is of itself at the outset on account of its बोधकत्व or ability to impart knowledge, while *Invalidity* arises out of some other knowledge which directly contradicts the former, or it may arise when we come to know that these are faults in the source of the original knowledge." The difference between the two opponents is this:—(1) The *mimamsakas* hold that the "merits or गुण in the source is not *the real criterion* to establish the Validity, while the Buddhists maintain that *it* is the real *criterion* which establishes a *Pramanya* (2) The *mimamsakas* hold that faults in the source *really establishes* an *Apramanya* or *Invalidity*, while the Buddhists deny it. In one word the *mimamsakas* maintain that *Bodhakatva* establishes validity which amounts to saying *Pramanya* is स्वत: while according to the Buddhists *Apramanya* is स्वत:. Next the Buddhists begin to turn the tables:— They maintain that if *Apramanya* is held to be the result of faults it amounts to saying that it is dependent or परतन्त्र. This will simply end in infinite absurdity. For *Invalidity* or *Apramanya* depends on faults and these faults depend on some other source and that source depends on a third and so on. The objections raised against "*Pramanya* being held to be dependent" operates here also. To this the *mimamsaka* replies "no". It is only when you hold a *Pramana* to be entirely dependent for its very birth, this absurdity arises, not when a *Pramanya* simply reposes on a source to make itself felt. This is explained by the saying

"पारतन्त्र्यस्यैवानवस्थापादकत्वात्; पराश्रयतामात्रस्यानवस्थानापादकत्वात्"

The last word must be split thus:-'अनवस्था', and "अनापादकत्वात्". They say "It is only when we require *similarity* or *equality* in the source that an "अनवस्था" can arise. For example when we require *pramana* for another *Pramana* or to be more plain. it is well known that our senses are accepted as the right instruments of knowledge on account of their 'बोधकत्व'. If we put the query "on what authority our eyes etc. are to be accepted as the instruments of knowledge, this is really an unjust extension of the principles on which we deduce conclusions. But in the case of *Apramanya* this absurdity cannot arise for the original knowledge is directly falsified by an equal and contradictory knowledge which has as much "ability to impart knowledge" as the former one, and therefore equally valid of itself at the outset. This is explained by the passage

"अप्रामाण्ये तु स्वतःप्रमाणेन नैतदेवमिति साक्षात् विपर्ययज्ञानात्"

Next the Buddhists further ask:—

"ननु स्वतःप्रामाण्यपक्षे पूर्वज्ञानमप्यसंदिग्धमेवोत्पन्नं कथमप्रमाणं भविष्यति येन परेण बाध्यते, पूर्वेणैव परं किं न बाध्येत; नैष दोषः, उत्सर्गतः पूर्वस्यापि प्रामाण्यं प्राप्तमेव, अपवादभूतेन तूत्तरेण बाध्यमानं तदप्रमाणं भवति"

We shall deal with this passage next time.

The Inter-Caste Marriage Bill

INTRODUCED BY THE HON'BLE MR. V. J. PATEL.

A Danger to Hindu Society.

The Voice of the people.

I read your criticisms on Mr. Patel's Inter Caste marriage bill. When you are at it, I would request you to go behind the surface and deal with the question why, at all, the attacks like this frequently come up against the established usages of the Hindus. The root-cause must be investigated and surer remedies should be applied if the Indian Dharma, in its form, should survive these attacks. They are not isolated cases and the expression they take, have a large force behind it to support and nourish them.

The social polity of the Hindus was conceived largely and it is held as an ideal for every individual that he should maintain his own Dharma, his own people's Dharma, and the Dharma of all peoples all round

रक्षिता स्वस्य धर्मस्य स्वजनस्य च रक्षिता ।
रक्षिता जीवलोकस्य धर्मस्य च परिरक्षिता

This is not merely for a Kshatriya but also for all as otherwise we shall have no right to discuss about social and national matters or to maintain them. That is, he should develop himself to his fullest measure and at the same time be in harmony with other peo-ple's growth according to their Dharmas. The harmony has been sought to be developed by fostering a sense of unity among all to be realised in practice.

In developing oneself, individuals present a variety of temperaments and each has to follow his own line of development. Individuals, though living within a particular geographical area as India, have not adopted identical lines of development and hence the external form of the growth or the rapidity of the growth was not uniform. The result is that individuals following some common lines naturally segregate themselves from others and form groups just as the rays of the Sun form themselves into various groups presenting various colours. The groupings follow a definite principle and are not artificial either in the case of the Sun's rays or in the case of the man. Herein contains, I believe, the expressive meaning of the word *varna* as applied to colour and *jati*. Every individual casts himself in the environment to which he has aspired by his own past actions and his future is determined by the way in which he utilises his capacities within that environment. This is the course in which the Indian mind has worked. The groupings so formed naturally serve as aids and disciplines to the growth of the individuals within the groups.

But, at the same time, the groupings engendered other results, by which, the general mind of the Indian people began to attach values of varying degrees to these groups. This served as an obstacle to the growth of sense of unity which is an essential step to attain happiness. India of to-day presents, in the language of a famous writer, " a variety of disparate elements, the family, the commune, the class, the caste, the small regional state or people, the large linguistic unit, the religious community, the nation within the nation.' At the same time it can-not be denied that the Indian mind has developed the basic Dharma behind these varying forms and groups.

Whereas the West followed a different line altogether. It emphasised the principle of unity particularly in external form and pursued peculiar methods. There, wherever groups of different lines of development were formed according to the natural law, the stronger ones crushed the weaker or forcibly imposed their own line of culture or growth

on the weaker. This is the universal rule there whether it is between nations or classes within the nation.

India came in contact with the West. The foreign rule not locally centred, the dominance of an alien culture have changed the mentality of the active minds in India. The best minds are engaged in bringing the rule to a local centre. The mere political-mindedness, under such conditions, necessarily brings with it the methods adopted in the West to establish a closer sense of nation-unity. It will break up old institutions and care very little for the valuable and beautiful things we have stored up all these years. The value we are accustomed to attach to institutions such as marriage will radically change.

The Social reform based on such altered values aims at fusion of the various groups and if possible to arrest the growth of the advanced classes with a view to bring the backward classes in a line with the advanced ones.

You suggest that protestants may form themselves into a separate community. Herein lies the conflict. The Reformer or legislator who aims at killing the various communities cannot be a party to create a new one. He has behind him the force of Western cultural sympathy and the legislature formed largely on Western lines.

My line of thinking leads to one of the two alternatives. The modern educated man is the *manasaputra* of the Westerner, as Sir John Woodroffe says, and his exclusive political mentality must be converted or between the individual and the whole nation, the intermediate aggregates must go. Is there any remedy to reconcile the two?

Tuticorin. P. S. SIVASWAMI.

* * *

MR. A. SANKARAIAH F. M. U., P. F. H. S., writes:—

Mr. Patel seems to be playing with Religion, Sacraments and Caste polity of the ancient and sage-blessed Hindu Nationality. The Christian converts, the Brahmo dissenters, the Malabar marumakkattayees and the Parsis have had Legislative sanction for their marriages as communities without or within caste. What is this Mr. Patel's "Mongrel Caste" without a name, a ritual, a law of succession and maintenance? The Hon'ble member is uprooting the Government pledges on which Indian Loyalty is based.

* * *

The Bangiya Brahman Sabha, an orthodox Brahmin Society of Calcutta, adopted a resolution condemning the Hindu Intercaste Marriage Bill introduced into the Imperial Legislative Council by Mr. Patel.

* * *

SRI BHARATA DHARMA MAHAMANDAL'S PROTEST.

At a solemn Conclave convened on Friday of the Mahamandal Council and other prominent orthodox leaders of Benares including Pandit authorities presided over by the Maharajah of Darbhanga, the general President of the Mahamandal, it was decided.—First to inform the supreme Government that the proposed Bill of Mr. Patel to make the so-called marriages between different Hindu castes valid was utterly opposed to the Hindu religion and customs, social system, religious custom, sentiment and tradition, that any such legislation if attempted would cause profound disquiet among the orthodox Hindu community forming the vast majority of the population of the Empire. Second, to issue injunctions to all branches of the Mahamandal throughout India and other orthodox public bodies and leaders also to humbly move Dharmacharyas, and Hindu Pontiffs, to unitedly and indefatigably exert themselves to prevent the acceptance of the Bill in the Supreme Council. Third, to pray the Supreme Government with all earnestness and humble submission never to depart from the wise policy of non-interference in matters religious and social. With a view to guarding against the recurrence of such attempt at revolutionary legislation, to approach the Government to grant the Orthodox Hindu community the right to elect their own special reliable representatives in Council thus removing the anomaly and unfairness of non-Hindus and non-Orthodox Hindus having a free hand in tampering with the ancient laws, vitally affecting the Hindu Religion and Society. And fifth to charge the Head office of the Mahamandal to take the necessary steps at once to give effect to the decisions of the Conclave representing the chief Hindu

religious and social authority at the religious metropolis of Hindus. It was specially directed to spare no effort to keep out excitement from the agitation and keep it within constitutional bounds. The Conclave dispersed with pronouncing of Benediction for the long life of the Emperor.

Gleanings.

Guild and Caste.

The following letter appears in the 'New Age' of London from the pen of Mr. N. Subrahmanya Aiyar, Senior Dewan Peishkar of Travancore :—

Sir,—In your "Notes of the week" dated February 14, you say, "but this alluring prospect of peace is only possible, we submit, upon one condition, namely, that Germany ceases to be a state and becomes a nation". I take it that you mean that Germany should cease to be a country run by military or political parties for their interests, and become a national organism in which, although, under a system of division of labour, there would be the military and political organs, they would be organs merely, having their duties to perform to the organism as a whole. You are apparently against the predominance of one or more organs; you are also, as a consequential truth, against such organs using their position for their own benefit, *i.e.*, at the risk of the other organs of the national organism. In other words, you want all the organs of the national organism to be equally balanced. In that sense, you are no lass against the Church State, or the Commercial State, or the Industrial State for that matter, than against the Political or Military State.

As a student of comparative sociology, I am fully at one with the view expressed. And it will perhaps interest your readers to know—especially in these days of growing interest in India, her thoughts and her ideals—what an Indian has said about this subject. What the modern National Guildsman would call a Guild, the ancient Indian sociologists would call a caste or an organ. Where the modern National Guildsman would seek the aid of the Government for establishing the Guilds and monopoly of labour which is essential to the Guild system, the Indian casteman would look to self-regulation by society under the sanction of religious theory. In my report of the census of Travancore, South India, 1911, I wrote as follows, by way of concluding observations to the chapter, of the oft-discussed and much mis-understood question of "caste".

"Whatever may be the difference in the names of the systems, all the countries of the world must contain the four main functions of production, distribution, protection, and religion, and the four main organs in the same form or other. If one of the organs overbalances or feels the necessity of over-balancing the other three in intellect and in wealth, the society or State goes by the name of the same organ or class, such as industrial State, commercial State, political State, Church State. But when all balance one another in supply and demand, i.e., by equal distribution of wealth as far as possible, it would be called the organismal, or, in other words, the caste system. Viewed in reference to this standard, a condition in which one class predominates must be lower on the scale of progress; for unless the predominent class keeps strict watch and ward over the other three, they must all suffer; and although this class, representing as it would, one type of civilization, industrial, theocratic, etc., may indulge in the assumption that to that type all civilizations must conform on pain of perishing, it must, for its own part suffer, if it should forget the purpose of its predominance, and thus fail to decentralise and balance itself with the others. It would then get thrown out of Nature's machinery and be substituted by another organ or another type of civilisation that may show a greater tendency so to centralise and balance. The greater such tendency in an or organism, the closer is its resemblance to nature; and the greater the resemblance, the longer is its life".

N. SUBRAHMANYA AIYAR.

Mr. Gordon Milburn writes in "England and India":—

"It must be remembered that the disaffection and lawlessness was by no means confined to Indians. The Anglo-Indian community is as ready to be seditious as the Deccani Brahmins. It was, it is said, the Anglo-Indian community which introduced the practice of the virulent abuse of the Government in the days of Lord Ripon. The Indians were at first shocked but subsequently acquired the habit themselves. Even now a very little provocation is enough to elicit it. The abuse showered upon Lord Hardinge in the Anglo-Indian Journals of Calcutta over the transference of the Capital to Delhi equalled any Bengali attack upon Lord Curzon over the partition of Bengal. When a political murder had taken place the Indian Moderate always declared that it sent a thrill of horror throughout the country, but when an attempt upon Lord Hardinge failed, the European community of Calcutta expressed (privately) their regret. When a certain manager of a tea garden was tried for alleged brutal assault upon a coolie, or upon some coolies, a gang of lawless whites was formed for the purpose of rescuing him in the event of his being convicted. Even armed rebellion in India would be no worse than armed rebellion in Ulster. Our condemnation of sedition in India must therefore be qualified by the consciousness that we are capable of equally seditious conduct ourselves, and that it is our own language and behaviour which has exasperated Indians and goaded them into disaffection."

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